

DISCONTENT

"MOTHER OF PROGRESS"

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WHOLE NO. 151.

COME LET US REASON TOGETHER.

Is it possible for Anarchists to realize their ideals of a better social order, without recourse to revolution, as that term is commonly understood? I am so fully convinced that they can, that I have no hesitation in answering, yes. And more; I am certain that they never can realize them by revolution. In fact, I am convinced that the chief obstacle to the spread of Anarchist ideas and principles is that Anarchists maintain a separate cult, largely animated with the idea of forcible resistance to the constituted authorities, and looking to a more or less violent overthrow of established governments. This at once places them in a position of antagonism to everybody who fails to see things as they see them; and, by reason of that antagonism, they lose their influence with those whom they must win, before they can hope to succeed. Where hostility begins, reason and persuasion end. The people now maintain governments, because they do not yet see that they are not only useless, but vicious and oppressive. To them, the government is an expression of their ideas of organized society. They do not see that society exists, or can exist, in an organic form, independent of government. It does no good to denounce them, or abuse them, for failing to see things as we see them. Governments will continue to exist, as long as these people believe as they do. The only way for Anarchists to convince them of their error is to keep in touch and sympathy with them, and introduce improvements and changes into the social organism, which will stimulate the growth of the spirit of individual liberty, along with that of cooperation. I will try and make plain what I mean.

The organic basis of society today, in every country of the civilized world, is that of private property. It is to maintain the so-called "rights of property," (private property), that every government exists on the face of the earth. And yet, this institution had its origin in forcible appropriation, in violence and fraud. It is not strange that it retains many of its original characteristics. It is to preserve the fruits of these forcible and fraudulent appropriations, and to perpetuate their methods, (their privileges,) in the future, that governments exist. There is scarcely a law on the statute books of any of them which does not have for its purpose, directly or indirectly, the preservation or perpetuation of the present economic system. Even the laws of marriage and the relations of the sexes are all grounded in this institution of private property. They are framed in accordance with the needs of the prevailing economic system. If that system is bad, it follows that the laws and institutions built upon it will be bad. But even if the laws could be abolished and the government destroyed, it would not change the system. Great human institutions are not

made to order, and changed according to the changing caprice of anybody. They grow according to the needs and opportunities of the people. If the government and laws were abolished, the people would immediately set up new ones essentially like them in their place, as they have done many times before. But let them introduce economic changes into their methods of business, which will tend to destroy privilege, promote economic liberty, and cultivate a spirit of cooperation; and then, as those changes become incorporated into the system, they gradually do away with even the apparent need for governments; and the laws fall into disuse, because they no longer express the needs of the system.

To illustrate: whenever people come together for any purpose whatever, be it for pleasure, for profit, for marriage, or even for worship, the first thing they have to do is to adjust their economic relations. If they don't do it themselves, the law assumes to provide for it, which must be carried out with money. We depend upon money to make the adjustments. But the man who has money has such an advantage over the one who has none, that there is no equality. Free contract is impossible. The adjustments cannot be made upon the basis of equality and freedom. While the money represents credit, it may be a credit arising from privilege or fraud, instead of service. Money is today the principal expression of privilege; consequently, the economic adjustments of the people are mainly made on the basis of privilege.

But suppose we adopt a method of adjustment based upon credits for services rendered, in which money is not needed. We thus directly eliminate privilege to that extent, no matter what the law is. We immediately change the basis of association from that of privilege to that of mutual service; and the one who wants the service of another must render an equal service in return. His money won't count. In this way money can be discredited and driven out of use, in spite of all the laws and governments in this world. There was never a case known in the history of the world where a cheap currency did not drive a dear one out of the market, if it was free to do so. By the method proposed in my book, "Business Without Money," there is no power on earth that can prevent the gradual reorganization of society upon the basis of mutual service, and the final overthrow of the money power with the vast burden of debt that has been fastened upon the world.

W. H. VAN ORNUM.

The exclusive in fashionable life does not see that he excludes himself from enjoyment in the attempt to appropriate it. The exclusionist in religion does not see that he shuts the door of heaven on himself in striving to shut out others.—Emerson.

NO MONOPOLY,

I hardly know if it be worth my while to answer Comrade Addis' "Medical Monopoly," inasmuch as it is the third plea for quackery, personally addressed to me, which has appeared in DISCONTENT during as many weeks, while my answers to the other two have not. At this rate, the movement in favor of ignorance, however weak in argument, has that advantage of most voices which Anarchists usually know so well how to appreciate. But for the benefit of whoever reads this, if it be only the editor, I will expend two cents on stating that I feel great reason to be satisfied with the results of my exertions against the movement in favor of ignorance during the past year. At first, the quacks were "progressive hygienists;" and the doctors followed "the methods of our great grand addies" (sic). I showed that the hygiene recommended in the quacks' catchpennies was as old as Hippocrates, and the regular school now, as ever, in the front rank of experimental discovery. No answer having been made to this, I infer there is none to make. Then the doctors were mole-eyed "materialists," and the "natural healers" who "never saw the inside of a vivisection hell," the true representatives of the great Indian physician—whose methods in medicine I allow they do follow pretty faithfully. As half the quacks' dupes are Materialists I bade them and the spiritualistic crowd fight it out. I suppose they are fighting; for I notice both have dropped their old way of attacking me. Then, the pick of the medical profession were against vaccination and vivisection anyway. I said, and I repeat, in answer to what Addis remarks on this point, that when an anti, who has a diploma, takes up the cudgels, I stand ready to give him "jessie"! To laymen on the same side, I have nothing more to say, except that they have been imposed on by frauds who dare not meet an educated person (not a doctor). Finally, I observe, with sincere delight at the spread of sense and truth, that even Addis and Morton revolt against the quacks' "treatment for success."

I never regarded my correspondents on these subjects as opponents—only rather obstinate pupils. How good it is to see they can learn! But there is still room for improvement.

Comrade Addis says he personally knows that "business" is forcing "regulars" to advertise. I suspect his personal knowledge of regular practice is on a par with Harman's, who actually offered me the "Lost Manhood" cards as a specimen! "The vivisectionists" (antivivisectionists?), says Addis, "will never get the prohibition they want." He underrates the danger. They have already got a very mischievous statute in England, and are always clamoring about it not being stringent enough. But the movement in favor of ignorance's ace, which I am now going to trump, is, it

seems, that "the Washington legislature" (does this mean congress, legislating for the District of Columbia?) has established a "total monopoly"—for the regular school? Oh, no, Comrade Addis does not say that. For physicians and surgeons who can obtain from some school, or other, regular, homeopathic, or eclectic, a certificate of knowledge enough to pass an examination—which is not much. To aid the quacks against such legislation would be, it seems, "an anarchistic act." In my humble judgment it is only a foolish act to aid them otherwise than by pronouncing generally against all laws, except laws to repeal laws.

Let me remind Comrade Addis of a parallel. About fifteen years ago, some fellows in New York were caught setting fires to get insurance. They tried to attract some sympathy by calling themselves Anarchists. Tucker, then our principal publisher, made haste to repudiate the firebugs, and all real Anarchists did likewise. Tucker was right. Mercenary criminals are not Anarchists, whatever they may call themselves. But abortionists, "lost-manhood" blackmailers, cure-all-pill poisoners, and mere imposters, "who never saw the inside of a vivisection hell," are no better. They are common offenders against morality; whose alleged Anarchism, like that sometimes attributed to Rockefeller and Carnegie, stops at disliking those laws which happen to crowd themselves. I also dislike such laws, of course, but only as I dislike those against picking pockets. I see no sense in accepting a deal which gives their violator the benefit of my good sympathy and me only the odium of his sordid frauds. The greatest enemy of Anarchism can wish it no worse than that his reasons for disliking criminal statutes should be confounded with "the rogue's" who "feels the halter draw." It teaches that the halter does not really diminish the number of rogues. But it desires to diminish their number quite as much as those who wield the halter.

Comrade Everett is right about population. A sum in geometrical progression, within the capacity of a boy ten years old, will show that, in less time than has passed since the Roman empire fell, the progeny of one pair would stock the earth beyond all possibility of finding food, or even standing room, unless increase be checked either by continence or war, pestilence, famine, and slavery. The inference is inevitable. So long as man's lust enslaves woman, he will be a slave himself—and serve him right! Do, do, let us leave kicking against the multiplication table, and all other phases of the movement in favor of ignorance, to State Socialists. They have votes to beg. We have not. As they want to ride the-m-asses (how do you divide it?) they must cater to popular prejudices. These same prejudices are the grand stumbling blocks in our way; and our business is to dispel them.

C. L. JAMES.

DISCONTENT

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OFF AND ON.

The Anarchist cause would in no wise be damaged, even if we were to accept as incontrovertible truths nine tenths of the statements in Charles Taylor's article. A few dreamy idealists might find some of their cherished illusions rather rudely shattered; but the fundamental basis of the Anarchist propaganda would remain unaffected. We know perfectly well what we want, and why we want it, and are wasting no time in vain repining against the irresistible laws of the universe. If we seek to bring about certain changes, it is simply because we see clearly that change is also provided for in the nature of things, and that it is an essential condition of all growth. We are happier in constantly struggling forward, than in settling down into a state of ox-like contentment, as

"Finished and finite clods, untroubled
by a spark."

A mechanical change of system will not, it is true, obliterate any of the distinctive characteristics of human nature; nor are we endeavoring to do anything of the kind. We are simply trying to secure conditions favorable to more harmonious growth of all the fundamental faculties and traits of the entire man.

Running like a thread through Mr. Taylor's article is the old, scientifically exploded, metaphysical dualism, which has formed the groundwork of all theological systems. But nature knows no good nor evil and no eternal struggle or balance between two contending forces. What we find everywhere in the universe is simply a ceaseless and endless evolution from the more simple to the more complex, and from the more homogeneous to the more heterogeneous. Anabolism and katabolism are not two opposing forces but two parts of the one universal process. Of this process man forms part, exactly like the rest of the cosmos. He is a complex of qualities, the combination of which varies according to his environment, including hereditary and pre-natal influences. Hence we have not to deal with fixed and invariable types, but with individuals, ever susceptible to modifying influences. "Will not the robber always rob?" asks our friend. Certainly, so long as he remains a robber. But the merest smattering of biological information ought to be sufficient to demonstrate that the predatory type is merely an outgrowth of predatory conditions, and must disappear with the disappearance of such conditions. Men do not rob for the sake of robbing, but for the sake of satisfying their wants. When their wants can be more easily satisfied by a different method, they will cease to rob. (Care must be taken, in all constructive social thought, to remember that the term "wants," in this connection, in-

cludes not merely the primary material needs of a simple organism, but the secondary and later developed requirements, physical, emotional, intellectual, artistic, spiritual, of the complex human consciousness. Imperfect realization of this forms a fatal defect in the scheme of the pseudo-scientific authoritarian Socialist. The "materialist conception of history," better defined as the theory of economic determinism, while containing sufficient truth to make it practically irrefutable from the "orthodox" economic standpoint, is inadequate to serve as a complete sociological statement.) Exploitation is not practised for its own sake, but as the means to an end. When cooperation becomes a surer way to attain that end, men will cooperate; and exploitation will cease. We are Anarchists, because we see that only a free society can provide conditions which make justice and kindness matters of direct self interest. Since we are bound to follow the line of least resistance, in the direction of our interests, it follows inevitably that a state of society which coordinates the individual and the social interest will undermine the predatory instincts of the individuals; since those instincts are dependent on conditions fostering to their growth. Hence Anarchism, so far from being "the baseless fabric of a dream," or an idle clamor against the irremediable, is scientific in the most rigid sense, and founded on the most certain principles of biology and psychology.

We are not trying to "convert the man once born from what he is into what he is not;" we are simply endeavoring to establish conditions under which he will have a fair chance to be himself—a chance he has never yet had. In the human organism, there certainly are no opposites to outstrip; there is simply a complexity of faculties, all tending toward self or race preservation, all good in themselves and rendered vicious only by maladjustment, to be given an opportunity for full and harmonious development.

Whatever may be the case with certain utopian communities, which are striving to put the new wine of cooperation into the old bottles of competitive society, the colonists at Home are neither "isolated" nor "cruel." They are less isolated here than millions of farmers and country dwellers throughout the United States. They are almost suburbanites of Tacoma and Seattle, and within easy reach of the advantages of city life. I fail to see any cruelty in the attempt to earn their own living as others do, but with as much freedom and as little exploitation as possible, in the society of congenial neighbors, who sympathize with their ideals. They do not pretend to be "radically different from their fellows," but are working toward the solution of problems vitally concerning "their fellows," no less than themselves. They do not expect that they, or society as a whole, can reach a "condition of unalloyed happiness," but use what they consider desirable means, looking toward the progressive betterment of social conditions.

The editor of the Iconoclast, like others who are incapable of clear and consecutive reasoning, resorts to personal abuse, to cover the gap in his logic.

For the third time, he repeats what nobody has denied from the start, that if Jane Stanford possesses so petty and contemptible a nature as to discharge her-hired man for being too honest to fawn and lie at her bidding, she has exactly the same right to do so that Mark Hanna has to bounce one of his wage-slaves, for not voting the Republican ticket. When she chooses, however, to pose before the public as a philanthropist, her hypocrisy becomes legitimate subject for public censure. If Stanford University is merely Jane Stanford's private kindergarten, well and good, so long as it pretends to be nothing else. Let the woman who lives on stolen wealth own as many such nurseries as she pleases; but let there be no false pretences. Let them prohibit honest investigation, if they please, so long as they do not advertise themselves as institutions of learning, and allure students by the public lie, nor steal public money through special legislation, secured solely by means of the same false representation.

I trust that comrades will give special consideration to Comrade Van Ornum's exposition. It should be borne in mind that the present article is one of a series, in which the proposed plan will be further elucidated.

Comrade James is sometimes over-hasty. Both of his "answers" were published in DISCONTENT, within a week from their respective arrivals at this office; and no intentional favoritism has been shown to either side in the controversy. He has no right to class me among the supporters of the Movement in Favor of Ignorance, since I have not declared myself on either side of the dispute. For all Comrade James knows, I accept all that he regards as conclusively demonstrated by scientific investigation. All I have offered (baring a legitimate difference of opinion as to the asserted modernity of the M. in F. of I.,) has been a protest against a dogmatic intolerance, which plays directly into the hands of the Movement in Favor of Authority. I would not go one step with any who should claim Anti-vaccination, Anti-vivisection, Vegetarianism, or any similar theory, as belonging to Anarchism. Our propaganda is not a Cave of Adullam for unfavored hypotheses. On the other hand, I should be loth to follow any writer who ignores the relativity of knowledge, and refuses standing room as a hypothesis to be investigated, to any theory which has not yet been accepted by the "regular" medical profession. Investigation always pays; and some good in the way of added knowledge has been known to come even out of the Nazareth of quackdom.

It is obvious, of course, that if procreation were carried on by all adults to the utmost extent physically possible, there would be no room on the earth, in a few hundred years, in the absence of positive checks. It is not "kicking against the multiplication table" to reply that checks of some kind will never be wanting. The reckless breeding characteristic of our present social disorder is easily accounted for and unavoidable, while the conditions of today continue. It is part and parcel of the whole damnable system. To preach,

however, that it is the cause, rather than the consequence, of our deplorable state, and that universal self-restraint and "continence" on the part of "the poorer classes" is practicable today, and must precede any attempt to liberate themselves from invasion and exploitation, is only to play the old game of the apologists for capitalist and authoritarian aggression, so cleverly inaugurated by that sanctimonious clergyman, the Rev. Mr. Malthus. It was in this sense that I criticized the implications of Comrade Everett's article. The excessive procreation of today and the set of positive checks by which it is kept from overpopulating the earth are joint and inseparable results of the same cause. One is not adopted with the direct and conscious purpose of counteracting the other. In a free, harmonious and intelligent society, preventive checks would be needed; but I think these will come of themselves. The abolition of the sex-economic subjection of woman to man, the improved knowledge of the sexual function, the more healthful and normal condition of living, (under which the nervous system will not be kept in a state of constant and extreme tension, causing perpetual inflammation and abnormal craving for strong excitation), the opening of many other channels of rest and enjoyment, the immeasurably superior sexual selection, and carefully controlled conception for the sake of securing better-born children, are among the results of a free society, which may be safely trusted to banish the spectre of overpopulation. (Of course, under fair conditions, the earth could readily be made to support several times its present population; but this would only postpone the issue a few centuries, without affording a real solution of the problem. It is the foregoing considerations which point to a reasonable and natural check on reproduction, which will keep it within due bounds.) If experience should, contrary to reasonable anticipation, demonstrate these natural checks to be inadequate as safeguards against an excessive increase of population, it will then be possible to preach a rational Neo-Malthusianism, with a show of accomplishing the desired result. But there are enough enemies of progress, who make use of Malthusianism, as others do of prohibition, to tighten their grip on the masses. Both say to the workers: "Your misery is entirely your own fault. Learn self-control; be sober (or continent) and industrious; and do not murmur. If you be good, and abstain from everything that gives you enjoyment, you will please us and God, and will obtain all the happiness you deserve, without any change in social conditions." And the wretched dupes bow their heads in grateful resignation. If they take the proffered advice, it avails them nothing in the long run, save to tighten their fetters, and to decrease their power of resistance; since every decrease in their recognized wants is speedily met by a corresponding decrease in the allowance meted out to them. Comrade James, of course, is not that kind of a Malthusian. It is in hearty sympathy with his general purpose of keeping the Anarchist ship clear of barnacles in the shape of unscientific deductions, that I venture an honest demur to some of his applications.

JAMES F. MORTON, JR.

CUI BONO?

I sometimes wonder what good purpose is served in constantly chafing at things as we find them. We resent man's law; no less do we resent what is called God's law, at least as revealed to us by the self-styled religious teachers. Our lives are spent in a struggle for existence. We complain that the strong tyrannize over the weak. We resent the extortion of the capitalistic class; we complain of taxes, coercion, compulsion, injustice—but to what purpose? We want the earth and mankind created anew and more to our liking. Have we any guarantee that, if our wishes were considered, we shou'd, after all, be better satisfied? Look where we will in nature, we see the law of the survival of the fittest carried out. The lion roars, and kills and eats the timid, gentle animal upon whose flesh his life depends. The towering giant of the forest, by its enormous demand upon the soil beneath it, denies life to tender plants, and in its fall and death crushes beneath it vegetation of greater beauty, but of too little strength to survive. In nature, and among men, strength tyrannizes over weakness; intellect controls and enslaves stupidity; the rogue robs the fool; and yet why?

Since history began the "useful workers" of the world have been foolish enough to beg of a certain class the privilege of working at their terms. While the world rolls it will be no different. I do not believe the time will ever come when the dullard will not be a prey to those who excel in cunning and intellect; nor do I believe the man with the hoe will ever drop his implement of toil for one fleeting glimpse of the sky. There is not that within his head to move him to do so. As well expect the lion to become a vegetarian, as to expect the rogue to refrain from robbing the stupid. How will a change of system change either the rogue or the stupid? Will not the robber always rob? Will not the thief always steal? Will not the weak and the coward always submit? The destruction of property will work no good. When property loses its value the thief will steal whatever takes the place of property. Those who resent the accumulation of money would establish a system of public ownership of everything but intellect; and in a short time the great minds would lead the little ones, as the farmer leads a bull by a ring in his nose. Man has monopolized everything on or under the earth. He would—nay, he is trying to corner the atmosphere. With all monopoly of material things abolished, with something established to prevent its recurrence, how will we compel the great mind to be just with the fool? How can any plan, any theory, any system, convert the man, once born, from what he is into what he is not? Injustice is co-existent with justice; cruelty with kindness; hatred with love; how uproot and destroy the first three and continue and enlarge the last three?

Let each individual reform himself; and the world's reformation will follow. But how hasten the reformation of individuals and the world? How make justice, kindness and love outstrip their opposites? The opposites travel with equal speed, cling to life with equal tenacity, continue to exist with equal perversity. There is no royal road to a mil-

lennium. We judge by comparisons. We only know of great riches by comparison with great poverty, of happiness by comparing it with misery. If all were millionaires all would be alike; similarly if all were poor; but in either case there would be no room for envy of one another on the score of wealth or poverty. Men thirst for power. It is in the nature of things for man to triumph over his fellow man, in peace or war, in commercial or social life. He simply follows the same promptings of nature which impel the lion to kill and eat. Here and there, scattered over the world, among all peoples, at all times, are to be found small companies of those who are apparently different, who have no thirst for power as it is generally expressed, and yet, in their way they are the same. They have ideas; they hold them dear; and they long to have the world live up to their views, rather than that they shall be compelled to live up to the views of others. Yet these isolated groups are cruel without knowing it; unjust without perceiving it, and have a hatred for that which is to them evil, never stopping to think that all kinds of people are essential to make a world—even the robber, the thief, even the fakir and the fraud—and that meat for one is poison for another. These isolated groups are cruel to themselves. Rather than live in a competitive environment, they sacrifice themselves to a life of hardship that denies them the great discoveries, the great enjoyments of modern life. Their cruelty to themselves is extreme, as it appears to observers. The great in music, art and science is almost entirely closed to them.

Although they seem not to realize it, this loss is just as much attributable to their refusal to strive for these great joys, as it is to the monopoly of the baron, the chicanery of the rogue. Even the disinclination to live in a competitive atmosphere, to submit to the extortions of modern society, and to endure isolation, does not endow these isolated men and women with characteristics radically different from their fellows, except in a few respects. They are as susceptible to likes and dislikes as the rest of humanity; they have their loves and hatreds, their hopes and disappointments, their ambitions, their all, in common with all humanity. Nor is it possible to so change one's life, one's environment, one's social existence, as to bring a condition of unalloyed happiness, or of supreme content.

In the nature of things, every form of life must be made up of the principles of creation and destruction, of good and evil. Life and death are twin beings who stalk together through all space habitable by man, animal or plant. Each human being has within the elements of both. Following the promptings of the one will lead him upward into better, higher, nobler life; of the other into deeper, sadder death. The world is neither all bad nor all good, but half and half. We look so long upon the dark side that our eyes are shut to the bright side. We ignore in those we dislike, in the life we dislike, in the social system we abhor, in the commercialism we condemn, the better part, the good of it, the advantages, the benefits and joys. And yet in all the good and evil, the justice and injustice, the love and the hate, stalk steadily for-

ward hand in hand, side by side, of equal power, of equal blessing. The mainspring of human life is ours; we are as we create ourselves. Life holds for us just that reward, just that joy, we can get out of it by our own effort; but we may be sure that as we add to happiness in one respect we must expect in some other way a counterbalance of its opposite. In the beginning all things were balanced evenly. They are still balanced evenly; but the forms are in a great degree beyond our comprehension; and because we see only a part, and that part dark in color, we think the whole is evil.

CHARLES TAYLOR.

BOSTON'S BOOM IN FIG LEAVES.

In Boston a small but choice collection of estimable gentlemen have just added to the gayety of nations. They began by protesting against the holding of a reception of both sexes in the Boston Museum of Fine Arts because of the presence there of several nude statues. Then, carried away by the enthusiasm of protesting, they went on to protest against the existence of nude statues at all. Indeed, nude statues received quite a dressing down. It was alleged that they, single handed, had corrupted Greece and Rome, and sunk ancient cities "in the mire of vice."

"Why should any Christian association ally itself to the propaganda of nudity?" continued the estimable gentlemen. Then they were filled with truly beautiful thought: Why not cover "with imitation leaves the immodest statues that have come down to us from a corrupt age?"

These gentlemen deserve the deepest sympathy. They are unable to glance at a statue of Myron or Praxiteles, of Skopas or of Polykleitos, without being fiercely attacked by what they term "misleading thought." An exchange of courtesies with the Venus of Milo, and they totter on the verge of "moral decay;" a tete a tete with the Aphrodite of Cnidus, and they are undone! Truly their spirit is willing; but their flesh is weak. What a series of fearful ordeals their lives must have been! But they have come through with flying fig leaves. Therefore all honor to them!

Ordinary folk, who are not such connoisseurs in vice and experts in evil, do not understand these ordeals. They are able to gaze in their poor unimaginative way at nude statues, and find a certain perverted pleasure in what to their degenerate minds seems to be beauty, untainted by any "misleading thought" or "moral decay." Furthermore, they have a distinct aversion to their art museums being transformed into horticultural shows, their classic masterpieces into exhibitions of rival brands of fig leaves.

Therefore the only course open to the estimable gentlemen aforesaid is to clap fig leaves on their own evil minds, and save one another from the dangers of their own impure imaginings.—New York World.

There can be no liberty without economic liberty. If a few men own the earth they own the people who live on the earth. There is no freedom in choosing owners. It is not simply a question of wages. It is a question of men owning themselves or some one else owning them.—Herron.

SOME SUGGESTIONS.

I have been asked to write for DISCONTENT; but I never think of doing so without a constant reminder of my personal littleness, when I try to compare myself and my ideas and achievements with those of that noble group of souls way up the coast who are building a new order of society. They have burned their ships behind them, and, gathering a fact here and there, are putting the whole together in such a manner that at the last there will appear a society in which the fakir is conspicuous by his absence. Such a state of society no civilization has yet been able to show.

This new order will know no night of sin, poverty, lawless or lawful theft; where money is not the all-important thing, but where each will work out his own mode of salvation, and gain reward accordingly. The great diseases of present society, known as rent, interest, profit and taxation will disappear. The newest new woman will refuse to rear children and have them trained in the arts of war. She will seek rather to instruct them in the ways of peace and freedom.

After reading and studying every paper that comes to me from Home, and after having written several articles myself for the paper, it is almost amusing to read the words of "The Doctor," in DISCONTENT, No. 145, under the heading "Practical Ends." The main point in this article, and the one in all probability which caused the article to be written, is told us in a little sentence, viz.: "Our idea is to make money for ourselves." Enough said. Your plan will prove a failure. The plans for future success will be those which will be built up for the happiness and comfort of those who build. The Doctor presents some good points in said article; and, with the right kind of material a free-cooperative confederation could be built by various groups scattered along the coast, which would prove beneficial to all the participants. Building is constantly in motion here in southern California; but lumber is very high. Lemons and oranges are a drug in the market here, while our comrades in Washington would be delighted to exchange with us some of their giant trees, converted into lumber, for our products.

The fruits of this clime will not go up the coast of their own accord; neither will the forest come down here of its own accord. At the present time they are being distributed by men whose object it is "to make money for" themselves.

I feel that the time will come when the right kind of human material will come forward and transfer these articles of use from one part of the coast to another, making all in the groups interested to rejoice at what is being done, not for gold, but for the happiness of the human race.

I know that the example of Home is merely a drop in the bucket compared to what can be done through free cooperation; yet it is a very large and necessary drop, and one which is sure to bring forth large returns, both for its own members and for the other groups which will be started and will cooperate with it. I wish success to every effort.

JOHN B. STEEN.

Nothing at last is sacred but the integrity of your own mind.—Emerson.

DISCONTENT

HOME NEWS.

Louis Haiman and Annie Gentis came out on Sunday, for a couple of days.

Wm. King and family have moved into their new house. The old one is being torn down.

Lois Waisbrooker is never behind in the march of improvement. Her house looks much better, under its new coat of paint.

John Adams' launch is now in fine running order. At its stern floats the beautiful red flag—the only flag which stands, and always has stood, as a symbol of liberty and justice.

Please enclose stamps in letters of inquiry. The comrades here are glad to furnish all desired information; but letters are piling in so fast that postage becomes quite an item in the bill of expense.

The business of opening streets has fairly begun, and is being vigorously pushed. It will be a long time before we have such roads as we want; but from now on, there will be no let up in the work. Two streets up the hill are being opened, one between the Adams and Penhallow places, and one up to Joe Haiman's.

A hard times party is to be held in Vaughn, on Friday evening. Everybody here is cordially invited. The two launches will take us over to Balch, where the Vaughn people will meet us in wagons, and take us the rest of the way. Wear your oldest clothes; and escape the fine which is to be levied on all who appear in good garments, or wear ornaments. The Interloper is figuring on securing the prize offered for the worst dressed man present. The music is to be furnished by our own talent, whose fame has already gone abroad through the land.

We have found the advantage, the past week, of having launches owned by members of the community. The Typhoon has been laid up for repairs; and our communication with Tacoma has been solely by means of the Dadisman and Adams launches. No attempt was made by the postal authorities to perform their plain and easy duty of seeing that the mails were duly delivered during this interval; although M. V. Dadisman went expressly to Tacoma and brought out one mail to Home and Lakebay. It was another illustration of the callous indifference of government functionaries to anything which concerns the rights or convenience of the "dear public." The Typhoon is now again in proper condition, and is making her regular trips.

Do not think of coming here to settle, merely from what you read in the paper. These notes give our local news, and reminiscences of some of the pleasant phases of our life here, for the benefit of many friends, who are interested in knowing these things. There are many other details to consider, for any who are thinking of making a permanent home here. Write and secure full

information, thus avoiding disappointment. If you are, in practice as well as in theory, a thorough believer in liberty, you may be sure of a cordial welcome, and of congenial companionship. But first be sure you are well informed as to the hard work and difficulties which must be met in opening a new region. Our older settlers have gotten their land into a splendid state of cultivation; but it required no small labor and endurance. We are progressing slowly, but surely. We would gladly receive many more resolute-hearted, self-supporting comrades; but we are unwilling for any to come here expecting more than we really can show.

The land owned by the Mutual Home Association is located on Von Geldern Cove (known locally as Joes Bay), an arm of Carr's Inlet, and is 13 miles west from Tacoma on an air line, but the steamer route is about 20 miles.

The association is simply a land-holding institution, and can take no part in the starting of an industry. All industries are inaugurated by the members interested and those willing to help them. Streets are not opened yet and we have no sidewalks. Those thinking of coming here must expect to work, as it is not an easy task to clear this land and get it in condition for cultivation. There are 82 people here—23 men, 23 women and 36 children—girls over 15 years 4, boys 3. We are not living communistic, but there is not anything in our articles of incorporation and agreement to prohibit any number of persons from living in that manner if they desire to do so. Those writing for information will please inclose a self-addressed, stamped envelope for reply.

OUR SUNDAY GATHERING.

The weather was decidedly in our favor, all day Sunday; and the picnic was one of the most enjoyable of the season. Besides the Home crowd, there was a fair sprinkling of visitors from Lakebay and Longbranch. The organ was there; and good vocal and instrumental music was abundantly supplied. Comrade Morton's address dealt with the importance of free speech, and the evils resulting from any attempt to interfere with it. The subject of the address next Sunday will be Modern Civilization. Bring lunch, and come early; and we will have a jolly day of it. We will eat lunch about noon; and the lecture and other exercises will take place at 1:30 p. m.

HOW TO GET TO HOME.

All those intending to make us a visit will come to Tacoma and take the steamer TYPHOON for HOME. The steamer leaves Commercial dock every afternoon except Saturday and Sunday at 2:30 o'clock. Leaves Sunday morning at 8 o'clock. Be sure to ask the captain to let you off at HOME.

RECEIPTS.

Spahn 50c, Everett 10c.

MEETING.

The Independent Debating Club meets every Sunday at 2 p. m., at 909 Market street, San Francisco, Calif. Free discussion. Public invited.

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